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Haeckel's philosophy, the bulk of the volume is devoted to Ostwald, the present leader of the monistic movement. A few pages in conclusion are devoted to Arthur Drews. The purpose of the series to which this volume belongs is to interpret problems from the point of view of liberalism in Christian theology. Unfortunately for the peace of mind of the disinterested reader, adverse criticism and polemic are so constantly intermingled with historical exposition that one feels as if the representatives of Monism were hardly allowed a fair chance, in spite of the liberal citations from their works. On the whole, however, a sympathetic appreciation of the religious motives in Monism marks the book. But the judgment which appears at the end is that in their zeal to be "scientific" the leaders of Monism have furnished a very superficial account of the great problems of the place and significance of man's spiritual life in the universe.

WENDLAND, JOHANNES. *Die neue Diesseitsreligion*. (Religionsgeschichtliche Volksbücher, V. Reihe, 13. Heft.) Tübingen: Mohr, 1914. 47 pages. M. o. 50.

In this pamphlet Wendland undertakes to set forth in popular form the main traits of the emotional, monistic, often rhapsodic, "religion" which finds modern expression in so many various forms. He recognizes in it a genuine and praiseworthy revival of religious interest. But he criticizes it adversely on various grounds. It is a romantic outgrowth of philosophizing, a species of poetic interpretation rather than a definite historical religion. It puts the moods of self, the aesthetic aspects of the world, the optimism of monistic idealism in the forefront rather than God and God's revelation. Yet in certain respects it is a truthful expression of genuine modern religious aspiration. It corrects the morbid pessimism of traditional theology, it gives a sense of dignity to humanity, and encourages humanistic endeavor. But it is nevertheless essentially a secondary development of culture, whereas a religion which abides asserts its primary rights over man.

SHAW, J. M. *Christianity as Religion and Life*. Edinburgh: T. and T. Clark, 1914. 99 pages. 5s.

This little volume contains four lectures delivered on the Pollok Memorial Foundation in Pine Hill Presbyterian College, Halifax, Nova Scotia. The avowed purpose of the lectures is to give reasons for maintaining the truth of the main doctrines in the orthodox plan of salvation. The tone and content are distinctly popular, and such controverted questions as are raised are summarily dealt with. The book thus represents a theological mood rather than a technical contribution. It is agreeably and clearly written.

MCDOWALL, S. A. *Evolution and the Need of Atonement*. Cambridge: University Press, 1912. xiv+155 pages. 3s.

Mr. McDowall has made an ambitious, though modest, attempt to restate the Anselmic doctrine of atonement for the modern Christian by uniting it with the doctrine of evolution. He has followed lines of thought differing considerably from those laid down by others who have made the same attempt. Beginning the study of human life from the biological aspect he recalls the four essential factors of evolutionary growth—variability, heredity, overcrowding, and apparent impossibility of retrogression. Evolution is described as "adaptation to environment." Environment includes all factors